

Community Service

News

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NINTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

Yellow Springs, Ohio, June 17-18, 1952

(See announcement on back cover)

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CORRESPONDENCE

The following is from a letter received from a member of Community Service who is a manufacturer:

"As time rolls on, I become more and more conscious of the interdependence of everyone and the helplessness of more and more people whose livelihood is exclusively dependent upon the acts of those over whom they have little or no direction.

"Last Thursday I chatted with a gentleman who has made a lot of money. He gave me the feeling that he has no desire to increase his income except by the route of capital gains. So he looks around for a promising independent business, acquires a sizable ownership in it, then builds it up with the help of others, and as soon as it is showing a nice profit picture, he sells it to another giant corporation. Then his over-all gain is a capital gain, taxed at 25% instead of the higher brackets.

"Apparently, he is quite oblivious of the fact that if everybody played the game that way, the social consequences would be exactly the opposite of that which he hopes to attain. He doesn't want Fascism or Communism to take over, yet he is of the opinion that there is nothing that anybody can do to prevent that very thing from happening. However, he blames the government instead of people like himself who precipitate the malady.

"Under such circumstances it may be hazardous to suggest to people in small communities to pool their

savings to start another small business, like we originally did, when more and more of the opportunities fall under the control of gigantic corporations who dominate the markets from New York."

Where small industry stock is widely distributed this kind of raiding, capture and exploitation by the sharks and wolves of industrial promotion may be hard to prevent. However, most such purchase and consolidations of small business have a different cause.

The owner, or few owners, of a small business, lacking a sense of social responsibility to their community and to their employees, have considered the business to be their own private property. They have kept knowledge of its administration to themselves, and have trained no successors. As they grow old and tire of administrative responsibility, or as a favorable market makes selling the business more profitable than operating it, they put it up for sale. It means little to them that the business thereafter will be owned by nonresidents, or perhaps be moved, leaving the community without the economic resource to which it was adjusted, and requiring the uprooting of employees from their lifetime associations.

There is needed a sense of social and human responsibility which will lead the owners of a small business to spread

(Continued on page 62)

Community Service News, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio. \$2.00 per year, two years \$3.00. Griscom Morgan, editor; Ies Spetter, assistant editor for this issue.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

SCIENCE AND THE COMMUNITY

Although the range and achievements of today's science are of vast extent, yet they deal with only a part of the conditions by which we live. The human spirit and human living cannot be confined within the limits of today's scientific knowledge any more than they could within the confines of the narrow, orthodox sectarian theology of a century ago. The art of living is far older than the science of living, and in many circumstances is a surer guide.

The more intimately we explore one area of reality, the more that concentration of attention causes us to neglect and to be ignorant of other areas equally important to human life and thought. It is little more probable today than it was a century ago that we are aware of all the vital and important elements of reality that are outside the prevailing currents of scientific interest and inquiry.

This is true even within the confines of science. When Mendel, great discoverer of the principles of heredity, presented his findings to the foremost biologists of his day they were summarily dismissed as without value. Max Planck, one of the greatest of physicists, had similar experiences. The leading figures in physics of his day, including Helmholtz and Boltzmann, dismissed his work on entropy and the quantum theory as unsound. In his autobiography Max Planck wrote: "A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it."

This very general human weakness of ignoring or denying those elements of reality that are not in the prevailing currents of interest is one of the major encumbrances to human progress. As ways to overcome this disability we should strive for a wider and more inclusive range of interests, a sense of proportion over that wider range, and greater humility with regard to life and knowledge, to the end that we give ourselves opportunity for awareness of realities that we are not yet in position to investigate. It is the quality of living fully by the arts of life which has given richness to some of the cultures of the past, such as those of the Pueblo Indians of the Southwest, and the people of Italian villages. While being thankfully receptive to the ever-increasing disclosures of science, we do well to be sensitive, also, to other sources of human value.

Man needed vitamins in his diet just as much before the discovery of their nature and function as he has since, and has suffered from vitamin deficiency diseases because he was not aware of their cause. He was commonly protected from such diseases by the art of living in the form of

dietetic habits. Man's survival and well-being require that he have the social conditions necessary for physical, mental and social health even while science has as yet scarcely begun to understand what those conditions are.

Among the conditions which history shows to have been necessary for the survival of a family line is that of living in small face-to-face groups. This fact is ignored by a large segment of the educated population, including many social scientists, whose views may be summarized as follows: "The metropolitan environment seems to have supplanted the small community, just as the automobile has supplanted the horse. Events seem to have settled the matter. It remains only to adapt man and the large city to each other. Those concerned for the small community are motivated by emotional nostalgia rather than by clear judgment."

Such a conclusion rests on the assumption that we understand most of the factors involved, and that man is now adaptable to large-scale city living, even though practically never in history have family lines survived for long in a metropolitan environment. Is it not rash and unscientific to adopt wholesale, even as a provisional working hypothesis for our society, a course of action that in the past has almost uniformly ended in the destruction of a major part of the best human and material resources?

The reasons why family lines do not survive in a metropolitan environment have been speculated on, but are not well understood. It is significant that human need for associations of limited size has parallels in the animal world. A. Keith Smiley, summing up some of our knowledge concerning animal communities, makes an interesting suggestion:

Within the last twenty years the biologist, Allee, has made experiments which indicate that fish and other forms of living things react differently when living in a group than when living as isolated individuals. To select a single example from his many experiments, he finds that when several goldfish are placed in a tank, they require less oxygen *per fish* than one individual alone. . . .

There is an important ramification to this line of thought. That is the question: "What is the optimum size of the group?" In the case of the fruit fly, *Drosophila*, famous for its use in heredity experiments, Allee has found that there is an optimum number and that, *with either less or more*, its chances for survival are poorer.

When we begin to think about *man's* life in groups, our problems of observation and experimentation are much more complicated. I also am aware that sociologists and others have been studying groups of men for some time. Yet I think it is an important field of study for biologists. . . .

Let us consider one application of this very involved problem of the size of groups. In many sections of the United States we are in the process of centralizing public schools and abolishing the rural school. . . . I am

well aware of the various advantages of central schools. . . . Yet . . . in case of the smaller children, at least, the amount of time lost through sickness seems to offset many of the advantages. Possibly scientists can help the educators in discovering the ideal size for such educational units.*

The tacit assumption that the role of the small community is past is exemplified in a review in the February, 1952, *Scientific American* of Joseph Hart's book, *Education in the Humane Community*. Hart had argued that the small or primary-group community must be recognized as a principal educator and influence for mental health, and that schools must foster rather than displace this role of the small community. The reviewer declared that, while the issue is important, Hart's proposals are entirely utopian (presumably because the day of the small community is past). A comparable statement might once have been made on the subject of nutrition, that to suggest supplying enough vitamins in people's diet (critically lacking, with the technological development of highly refined foods) was utopian because the trends were so dominantly toward refinement of foods.

In practical life we are dealing, not just with provisional theories which can wait indefinitely for verification and application, but with the imperative action of the present; with what is real, though imperfectly understood. We must use all ways of understanding—intuition, general observation and judgment, historical precedent, and past usage, as well as scientific conclusions. It is therefore essential that we maintain and develop attitudes and ways whereby in both pure and applied science we may free ourselves from emotional attachment to unproved hypotheses. In the meantime we should be directing scientific thought to critical areas of life where we must of necessity live by hypotheses.

The community is one of the most important of these subjects for study because both prevailing regard and disregard for small community relationships are so commonly based on emotionally held, but unproved, hypotheses. In this area of study the scientist is compelled to recognize that we understand but a small part of the aspects of the subject, while it may be, as in the case of vitamins, an area where action and decision are necessary, and cannot be deferred until full knowledge is available.

*From "What is Vital in Science," by A. Keith Smiley, Jr., in *The Friend*, June 16, 1949. Keith Smiley's mention of the health effects of our consolidated schools has been confirmed by many observers, lay and professional. Typical is the following remark in a recent letter from a very observant mother: "So spring will come and school will close in June, and we shall all be well again for four months. Illnesses begin late October in the schools and continue all year."

THE COMMUNITY-CENTERED SCHOOL

The needs and integrity of the small community are too largely confused with those of the large impersonal community, with the result that elements essential to human life are often sacrificed. The present extreme emphasis upon school consolidation is a case in point. Putting together in one school the young children of many primary-group communities takes out of the community one of its essential functions, sacrificing primary human values—community responsibility and oversight of young children—for temporary economic and ideological benefits. This sacrifice has destroyed the morale and vitality of many small communities whose grade schools might have continued an able and conscientious work of educating the young and uniting the community.

The schooling of one's children is as much a matter of primary-group concern and freedom as is freedom of belief and worship. Both tend to be lost when the small community fails to master its own affairs and is marshalled into larger units of centralized school and larger parish. This loss of freedom may be irreparable, even though in each case more highly trained and specialized public servants are available.

One of the more serious consequences of the prevailing worship of bigness is that communities which hold fundamentally different values and needs are forced into a common mold. For example, one centralized school is principally made up of two interest groups, each of which is greatly interested in the school. Their different interests are exemplified by a recent problem of choosing a history teacher. Since under law this school need not pay the coach a full teacher's salary, the history teacher was chosen on the basis of ability to coach a winning team. Parents interested in differing values in their teachers and schools were in so large a school district that the conflict of distinct cultures and communities could not be resolved. Person-to-person relations were impossible for parents or teachers.

The usual answer to this problem is class stratification and the moving of parents into the vicinity of another large school. Yet here, too, intimate differences in culture are lost in the mass melting pot of many people. An alternative answer is for smaller communities of parents to have the freedom to do for their young children what the parents of progressive small school districts once did—make the primary school a function of the small community in which all parents are intimate participants and involved in teaching and management.

Such a course of action is not easy. Centralization is the trend, decentralization is regarded as reactionary. School authorities have been eliminating

small schools as things of the past and oppose any reversal of the trend. The central school requires a huge investment in facilities and wants more children for their tax support, even if the school is greatly overcrowded. For the public school centralization is generally a one-way process. It sometimes becomes necessary for a community to have a private school.

An outstanding example of such a school is Pacific Ackworth school in Pasadena, California. In this school, organized by a community of families close knit by association although widely scattered (as far as thirteen miles) through a suburban area, the parents participate in the teaching and the school is truly a small community enterprise.

Recently a "veteran" leader of a cooperative community in one of the Eastern states traveled to the Pacific states and Canada and back again, visiting cooperative community groups. In summarizing his observations on his trip he reported that only two out of all those visited were effective co-operative communities—the community of families at Pacific Ackworth, and that of Macedonia cooperative community. Celo Community and some others were not included in the trip.

The success of Pacific Ackworth is some measure of the importance of religion, whole family association, and childhood education as community-making influences. Pacific Ackworth has disadvantages in the dispersal of its member families and of the occupations of the adults. Yet it is a community. For a real community is not so essentially a matter of living close together as it is of deeper and long-developed culture and association in those aspects of life which are more intimate and vital. Another example of this principle is given in a recent UNESCO bulletin. About a hundred years ago a number of Seminole Indians had been moved to one of the Western states. Recently a social worker tried to arouse community consciousness and action among those settled within a certain area. Finding little response to his efforts he was surprised to find that the community people lived by was the community association that had existed in Florida. The ancient community still existed although the families were widely dispersed. This dimension of "depth" in community association is too commonly ignored by present-day community organization workers and theorists in preference to the other important principle of breadth. Both are essential, and neither precludes the other.

Two articles about Pacific Ackworth School are condensed for this issue of *Community Service News* because it, more than any other we know of, offers an example of the rebuilding of one of the most important aspects of small community life. Other communities are doing as well on a similar community basis, but within so narrow a religious orientation that the value of their example is too largely lost.

OUR TEACHABLE CULTURE *

by John W. Way, Jr., Director, Pacific Ackworth School

The purpose of any educational system is to pass on to youth the accumulated body of culture which is held to be of value in adult community life. When a civilization starts to decline its first sign of deterioration is the lack of vitality in its educational institutions. We can expect nothing of great depth and meaning in the values transmitted in our public school if the main values in adult life are how to produce more goods regardless of quality or labor conditions, how to export more than we import regardless of war or unemployment, how to make bigger profits rather than better profits, how to move faster regardless of the direction in which one is moving.

It may still be possible in some small rural communities to revitalize the whole quality of community life in a manner which may give the public school some tangible cultural values to disseminate. Wherever a whole community shows responsiveness to the needs of all its members, then there is hope for public education in that community. Where the response to new cultural patterns is very slow, an interlude of private education may be necessary to save the thread of a valuable culture pattern from disappearing entirely.

I shall merely list a few of the things we hope to live out in order to witness to a body of culture worth disseminating to our children and our neighbor's children. We hope to set up our wood-working and mechanical shops so that we are able to make and repair many of the things we use. This process of making and repairing our own things is more valuable than teaching "shop" as a subject. We hope to plan and carry out group enterprises such as camping and service project trips in which the necessity for learning new facts and new skills is definitely related to the job of carrying out the group adventure.

We hope to create opportunities where we as a family can express our love for mankind, through group singing, instrumental music, folk dancing, creative drawing, writing, painting, or construction of beautiful and useful things. We hope to develop a genuine feeling of kinship and fellowship with all people everywhere who hold human values highest. Personal acquaintance with people from other communities, other races, and other parts of the world is essential to give ourselves and our children the breadth of vision and the stimulus to build our dream.

*From *Friends Bulletin*, May 1945 (3034 N.E. Broadway, Portland 12, Ore.); published by the Pacific Coast Association of Friends.

PACIFIC ACKWORTH BUILDS *

by Alice Way

In 1943 a group of ten families faced their very practical concerns for our children's development by starting the educational venture now known as Pacific Ackworth Friends School. These concerns centered on the crowded conditions and warped intellectualism of wartime. Then, as now, we made no prophecy of permanence. Each year we review our concerns and needs for which we continue to function.

Out of the scarcely articulated philosophy of our beginnings, Pacific Ackworth has become more than a school. Intangible though it may be, it is becoming a social movement through which parents and concerned members of the community tackle the needs of child and family development. How this may be expressed from year to year remains to be seen. At the present time we feel convinced of a continued need for expression through an elementary school. Perhaps we can express this more clearly by describing a few impressions of the school as it now operates.

Building. One afternoon last January, the cars were arriving at school to take the children home when one of the parents, a member of the New Building Committee, drove in waving a long brown roll of paper and a manila envelope filled with "official" papers. Quickly the news spread from car to car—"The permit—at last—the permit!" A regular class period of the upper group was soon devoted to the year-long history of getting the permit—the several delays with the Civilian Production Authority, reviews by the Department of Building and Safety, the innumerable suggestions of the Health and Fire Departments which made necessary so many revisions of the plans. Later a child was faced in a standardized achievement test with a question, "The Department of Government that is dealt with in getting a building permit is _____?" The test called for a single answer to fill the blank. When one child gave up in dismay the staff was not discouraged—for a more realistic education had taken place.

Later in the spring there arose a crisis. The delivery of transit-mixed cement for the foundation had been arranged for Saturday with the inspection visit of the forms scheduled for Friday, and the parents had not finished the work. The foundation forms had not been braced. By a quick rearrangement of schedules, one of the teachers with the older children and a parent who took time from his own work started systematically on the bracing. By noon they had proceeded far enough for the inspector to sign the permit

*From *Friends Bulletin*, February 1948.

on the promise of a completed job by afternoon. The concrete went in the next day. The first unit of the new building has continued in such fashion, but is not yet finished.

Let us make a visit—this year of 1948—to see how our present group of 39 pupils fared in our makeshift quarters, in some respects substandard. Though we may take you into the buildings with some sense of apology, we are also very proud of the transformations that many hours of parent and student labor have made with bracing, cement, paint, paper and roofing tar! First, we go to the kindergarten room. In spite of rainy weather it is cozily warmed by a small wood stove. Noon-time work crews of older children have carried in scrap lumber from the new building for an adequate wood supply for the day, and a fifth grade boy has built and watched over the fire for an hour before school opens.

Teachers and Classes. Helen Spoelstra has a class of fine kindergarten boys. Through the medium of clay, paint and rhythms they find a creative outlet for their growing feelings of independence, and in participating in games, rest, food, and trips they use their new freedom for group-determined activities.

Across the driveway we visit the primary group. May Matsumoto has the largest class, with 14 children whose ages range from five to seven. This group which meets now in the Ways' living room will be the first to move to the finished new building. May guides this group into an understanding of themselves and each other preparatory to a study of the larger community later in the year. Here the teacher watches for opportunities to respond to children's new interest in the symbols of words and numbers while guarding them from the strain of overapplication to that for which they are yet physically immature.

Back we go to the little green house one half of which housed the kindergarten, to visit the intermediate group. Six children who are eight-ten years old and taught by Mary Phillips are experimenting with self-direction in systematic study. One main characteristic of this group as a whole is that each pupil has well developed interests and is ready for a greatly enriched curriculum. Bothered by schedules which artificially turn their attention from one thing to another they have requested weekly assignments.

If you visit school on Monday you will find John Way giving driving lessons to all the children in the school eight years old and over. The eighth grade group ready to leave Pacific Ackworth in the spring will soon be old enough for legal learners' permits. The training in attitude as well as skill will point the way in which other educational systems can also help reduce a terrifying accident rate among car drivers, especially among high school drivers.

Pacific Ackworth is more than an elementary school. It is also a means

of adult education. But even more, it is a method by which children, parents, and community learn together. Sometimes, it is by doing work together on building, maintenance or planning activities. Sometimes it is by an adult class, such as the one in play reading, to which older students were invited on occasion. Sometimes it is through the medium of the interests of the students stimulated by the school trips.

Last spring eight children, their teachers and two parents made an eight-day advanced trip to Arizona, Boulder Dam, Imperial Valley and other points. The social concerns arising in the minds of the students from these contacts were reported to the Parents Assembly, so that adults as well as students were more informed and prepared to work together on the interest in the Indians of Arizona.

Faith and Practice. There would be no point to Pacific Ackworth School if it were just an elementary school functioning as an isolated unit in itself. Our basis of admission is the family as a whole, not just the child. Pacific Ackworth is a cooperative school. Its governing body is the Parents Assembly, augmented by representatives from Friends Meeting, which meets twice monthly. Though there are committees—building, maintenance, health, recreation, transportation, finance, personnel, and curriculum—the group is small enough to function as a pure democracy. No decision of import is made except by decision of the whole, unanimously arrived at out of the basis of silence at the beginning of the Parents Assembly.

Essentially Pacific Ackworth is a religious school. Our appreciation of the needs of children, family and community grows out of our reliance on that which is greater than ourselves. A parent and teacher group of varied social and religious backgrounds, we express this philosophy in differing terms, but the silence at the close of a Parents Assembly is a united feeling.

Characteristic of the attitude of the Assembly is that of concern without criticism, the general acceptance of total responsibility for the needs of all the children in the school and the neighborhoods from which they come. Expressed in theory, this becomes a circular philosophy: A child-centered family should produce a community-centered school, a world-centered religious fellowship and a cooperative group related to other such groups which would work toward a world truly centered on the growth of the individual.

Though progressing slowly, the unfinished building, with its future courtyard facing the snow-capped mountains to the east, stands as a symbol for our faith in proceeding "as the way opens." If we had looked ahead ten years from starting the school to this point, we would have said that it was impossible for a set of parents to put as much energy into cooperative schooling as has been done in the case of Pacific Ackworth. But it has been done, and presumably it can be done again.

COOPERATIVE COMMUNITY

A meeting of the "Inter-Community Exchange," a provisional organization of intentional communities, was held at Pendle Hill near Philadelphia February 1-3. Representatives were present from the Society of Brothers, Paraguay; Macedonia (Georgia) Cooperative Community; Hidden Springs, in New Jersey; Kingwood Community, New Jersey; Mt. Morris House, New York; Cooperative Community Builders, Connecticut; and Tangy Homesteads, near Philadelphia.

There was a discussion of joint buying and joint selling. A small amount of joint selling was done last year. Various methods of financing intentional community undertakings were considered, the most feasible seeming to be a loan fund to finance cooperative communities. A committee was appointed to prepare plans for such a fund.

It was decided to form a continuing "federation" of intentional communities. Temporary officers were elected, permanent officers to be chosen at a Yellow Springs, Ohio, conference during the summer.

Jack McLanahan reported on the cooperative housing projects near Detroit.

Henrik Infield discussed the "communities of work" in France, "stressing the difference between a housing project and a comprehensive cooperative community. Many cooperatives, like the original Rochdale Cooperative, are arrested developments; they don't go on to develop a cooperative way of life. Housing co-ops are good, but they don't solve the basic problem of the alienation of the worker from the means of production. The reason that cooperative communities are not more successful in this country is that workers do not need them in order to survive."

There was an interesting evening's discussion of "Education for Community Living."

The Society of Brothers (Primavera, Alto Paraguay, S.A.; or c/o 6100 Ardleigh St., Philadelphia 38, Pa.) has sent two of its members, Leonard Pavitt and Eberhard C. H. Arnold to the U.S. to find support for their medical work in Paraguay. They will be glad to address groups or to receive contributions in cash or kind. Some important needs are: food and milk, dried and canned; vegetable seeds; woolen and cotton goods, knitting wool, soap powder; school supplies; electric appliances, garden and carpenter tools, kitchen equipment. Their shipping address for Paraguay is: For the Society of Brothers, c/o Contract Packers, Inc., 2331 12th Ave. at 133d St., New York 27.

TWELVE POINTS OF SELF-HELP

by ARTHUR F. RAPER

Some of America's best insights in human problems are developing in concerns for world-wide social regeneration. For example, while poor migrant labor on large farms is increasingly placing our own small independent farmers to disadvantage, our nation is laboring overseas to help the small farmer and farm community to achieve independence and well-being. Some of the wisdom gained abroad is needed here at home. The following article by Dr. Arthur F. Raper, social scientist of the Bureau of Agricultural Economics, U.S.D.A., is from a reprint in Rural Missions adapted from Foreign Agriculture.

Dr. Raper's comments center around the attitudes of the community worker. In the older countries we have more clearly in view some requirements which are less perceptible but none the less present in America. For example, true humility is all too rare among those who would aid the community, whether professional or not, and few qualities are more essential. Does one's ego depend on the status that comes from helping others? Are we equally willing to do the work we are helping others to do? Is it the long advance or immediate results we are concerned to achieve? Do we fully appreciate and respect the work and contribution of unrenowned community members and communities?

Such "cultural and psychological factors" as Dr. Raper calls them, are effective only as the outgrowth of an apprenticeship in life whereby sound attitudes grow out of experience and practice. How can one have appreciation and community of feeling for others without community of experience? How can one deal with people as equals if he has not been in a relationship of equality? How can one be willing to do the slow unpublicized labor of life without having actually done it to the point of having creative enjoyment in it? Such is the character of some of the most important qualifications for service in the community, in education or in the professions. He who would serve without having so qualified himself is a hazard to the community and is sensed to be to some degree untrustworthy or an imposter. Education and the professions too readily give lip-service to such criteria of sound service, without realizing the necessary conditions for their true development.

If we would be effective in helping the peoples of Asia and of other lands to a better level of living, we ourselves must learn to *work with the people*. Self-help must be a two-way road. We of the West need to realize the many contributions which the peoples of Africa, Asia, and Latin America have given us already.

Most of the people in the Near East and Southeast Asia still assume it is virtually impossible to increase food production. It will help if we will remember how new our own understanding is in this matter. . . . Their greatest fear is that things will get worse, and to them "change" often suggests just that possibility. Therefore, thorough consideration must be given to cultural and psychological factors.

1. *Find a community of feeling [as in food, worship, cultural contributions]. . . .*

2. *Start where the people are.*

3. *Try to understand why people do things the way they do. . . .* Many present practices are akin to those of our own great-grandparents who lived as pioneers in this country or, still a little earlier, in Europe. For us to function effectively at this point, we will often have to use our imaginations. . . .

It is also important to understand the outlook of the village dweller. The village dweller is not primarily an individual, but rather a member of a group.

4. *Carry on activities in which the people themselves are interested.* It is our impression that we need to spend more time finding out what the people want for themselves, and less time *deciding among ourselves what we think they need.* If this basic principle is adhered to, there is little likelihood that we will fail in our desires, for our technical self-help services will be wanted by them.

5. *Help the people believe they can improve their situation.* There will be little incentive on the part of village people to apply themselves to their problems unless they come to believe they can improve their situation. That is why the initial performance had best be centered upon very elemental human situations. Once there is the belief that improvement can be made—and even the most likely areas will not be easy—then the way is open for further development.

6. *Be content with small beginnings.* The promoters of self-help activities must be prepared for a tardy response from villagers. Small changes should be cherished. The first innovation is the most difficult. Quite naturally, villagers who have lived at the same place and in the same way for a long time have developed a close-knit culture, which is generally intolerant of change.

7. *Use the villagers' own organizations.* We will need to give careful attention to doing things in ways that fit into local organizational framework. It takes much less energy to use existing organizations than to set up new ones. Furthermore, when we use what exists, the leaders of cooperating groups serve as sponsors of activities we are promoting and so assure local participation. The very genius of self-help lies in utilizing existing physical

and social resources which include established group relationships no less than soil fertility.

8. *Watch the villagers' pace and keep in step with them.* We need to remember how different our backgrounds and experiences are from those of the people with whom we are working. We will need to allow time for questions to be formulated. The villager will take little for granted. Rather he will want to see every step of each activity.

9. *Place responsibility on the people as soon as they can take it.* The self help plan operates best when the person being helped knows he will be given full recognition for any progress he makes. This approach is most important; otherwise the villagers will sense the program is not designed primarily for them. If the villagers are given all the responsibility they can take, the persons who initiated the project are free to move elsewhere and start anew.

10. *Deal with the people as equals.* Dealing with the villager as an equal is perhaps the most basic point yet made. It is doubtful whether anything can be done effectively on any other basis. The equalitarian approach, basic in all education, is especially needed when dealing with the villager, for he often looks with suspicion upon the outsider.

11. *Expect growing pains.* The villagers themselves, as they begin to have hope, will want to have their own way. We may expect at times to find them somewhat demanding, wanting to assume more responsibility than they are able to carry. These evidences of growing pains should be greatly welcomed, for they, more than anything else, demonstrate that the villagers are beginning to want to do things for themselves. The person who is not prepared to adjust himself to these growing desires of villagers to help themselves should not have responsibility in promoting self-help programs. The truth is, a self-help project is a failure if there are no evidences of growing pains.

12. *Don't expect thanks from the people being helped.* In the very nature of the situation the recipients of assistance are seldom in a position to offer open appreciation. Rather, they are usually aware that they are making headway belatedly and, therefore, will often be somewhat on the defensive. We should keep this point squarely in mind, lest we feel we have failed because the villagers do not seem to appreciate what we are doing. In the long run the villagers will be thankful, but only after the self-help demonstrations have proved their initial effectiveness.

Not everything that towers over something else is for that reason better than the thing it overtops. —Pestalozzi.

RELIGION IN THE COMMUNITY

The New Community—Extracts from *The Fellowship of the Picture*,
edited by Percy Dearmer.*

The good community of the future is to be created. Even the elements that we know should be incorporated in it now commonly exist separately—as in the case of the urban qualities of cosmopolitanism and open-mindedness, and the rural qualities of intimacy and enduring relationships encompassing a whole way of life.

One of the most important services of literature is to offer imaginative patterns of the good community that bring together in beauty and balance the qualities that are needed in the good community of the future. Just as Harrington's utopia, *Oceana*, helped set the pattern for the government of Pennsylvania and the United States, so can excellent conceptions of the good community help to bring such communities into being.

The Fellowship of the Picture is one of the more simply expressed imaginative interpretations of ways to bring about a better social order. While its terminology is that of the church, it is of universal value. Since the book is out of print, we reproduce several brief chapters relating to the community. The expression "the picture" as used in this book refers to the social order we seek and that is in process of birth. The conception of God is consistent with the process of achieving the good life, the consciousness of larger values and realities.

CORPORATE THOUGHT

"It is difficult for us all to work together in a single-minded sort of way. We are far too full of our own plans and ideas; and our plans are all so different, they get entangled and cause a kind of 'no man's land' of entanglement. Until we have all learned to see God's plan clearly too, and to keep it clear before our mind's eye, we are not really fit for corporate work. If we become one as to general desire for something, and at the same time remain many as to our *minds*, we can't expect to do anything very great and valuable, and we shall be just wasting time. So, you see, the first step in everything is to find that corporate plan; and that can only be found with God.

"And before we can gain this common mind with all men, we must gain it with the few. That is why fellowships are important and why we must stick to our Fellowship at all costs, we who belong to it. It doesn't make us narrow, it widens us out; and it is very special and necessary work, and essentially part of the picture.

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"Thinking profoundly is not everyone's job by any means; but, for those whose job it is, a rather limited fellowship like ours is very helpful. You can't think profoundly on a great many things; you must concentrate, and a fellowship of this kind does concentrate you, and force you to narrow down thought into certain grooves, thereby giving your thought a chance to become profound. So if you want thinkers—and you do badly, you know!—don't be afraid of limiting your fellowship. The dangers just at present are the other way, and though there is great use for interdenominational fellowships, they are not the only thing of importance. God's plan is very big indeed, and there is room for many works in it, so long as we are all of one mind one to another, and that one mind is God's mind.

"But corporate God-mindedness can only come through personal God-mindedness. So work for the first, and do not become discouraged and bored if it does not seem easy at first. It won't be easy at first, but it is worth effort. You see, it isn't that you have got to fit your ideas into those of any other particular person; all you have to do is to get your vision of God's mind as clear as you can. Then, if the others are truly trying to do the same, one fine day you will find that the things in them you disliked and disapproved of have miraculously disappeared, and they will discover the same glorious fact about you! And when that happens you will have brought heaven perceptibly nearer.

COMMUNITIES AND CHILDREN

"The community life of the future will include children. It will be merely an expansion of family life—family life at its highest and best. Many families may go to make up our religious community. Perhaps at first it will be necessary for those of us who care intensely about God, and his Picture, to go and live all together in some village, and so show how such community life is possible. But afterwards it ought not to involve any change of residence: the community will grow up naturally wherever several families live near together, either in towns or villages—wherever the family breadwinner wins the family bread. These families will be linked by a bond of mutual fellowship and prayer into a community life, at the same time preserving their own individuality as families, having their own home life. There will be nothing forced or unnatural about the life at all—or it would lose its value.

"This may sound a little like the life of some of the old Puritans, but it will be their life with a difference. The New Community will not cut itself off from other life and interests by having one communal interest. If this life is lived to its highest, it will open us out to other interests and other lives: we shall have a godlike sympathy for all life and all forms of life.

If our community made others feel that we had a life apart, we should have failed as a community.

"The effect ought to be that others find themselves attracted to us—that they should want to be near us and feel the protective atmosphere of which I spoke before—that echo of God in us. That is the error of all unnatural forms of community life; they repel others, and do harm instead of helping on the Picture.

"Little children can help so much, you know. Christ knew what he was talking about when he told us to be like them—and how can we be like them if we cut ourselves off from their society? We can't all have children of our own; so the community life is necessary, in order that the childless may share the privileges of those who have children—there must be separate members included in these family groups. You can't copy a picture, even badly, unless you are near and seeing the picture; and you can't become as a little child unless you have a little child somewhere about you. If you try to manage without the child's help, you will have a dismal failure, you know.

THE NEW COMMUNITY

"The community idea, this New Community we will call it, isn't just a dream, you know; it is practical politics, and I do wish some of you would just collect enough faith amongst you to begin. You would be surprised to see how comparatively simple it is to work, and yet what a revolution it would bring about. It would clear the air enormously. Can't some of you try it quickly? I do think you have got to begin by collecting special people in a special village; for this reason, that at present I very greatly doubt if you would find more than one family in any one village even partially prepared for this New Community idea. Just think of your own village, and you will see. But once the right people are together, others will soon see the results of the New Community—that is, if you make it a success, and you will; and then they will be swift to follow, because people always do follow successful leads. It is only unsuccessful plans that don't get followed! Only, of course, you must have real true fellowship, the kind that will carry you gloriously past all obstacles. Because there *will* be obstacles; *you* will be an obstacle yourself, unless you are very carefull! You have all got to solve the problem of becoming impersonal without losing personality. . . .

BEGINNING A NEW COMMUNITY

"It is necessary to consider practical difficulties and to find the way out. You can't import whole families away from their natural environment and dump them down in a village together. Try to get one family with children that understands the plan. Probably there may be such a family already in

a likely village. Then get them to make of themselves a family community of prayer and thought and fellowship rather after the manner we have already talked about. Then try and get several isolated people, who have time and opportunity at their disposal, to go and live in the same village with that family—they can all have cottages of their own, or live together, as seems best. And let the experiment begin in this humble way; only do let it begin—that is the urgent thing. They can all go on with their ordinary pursuits and still have time to make the community idea come alive. There is nothing to prevent others who cannot join this community from trying to bring the plan alive wherever they happen to be. At least you can begin to follow it in your own homes, and possibly you can get neighbors to come in with you—at least you ought to have sufficient faith to make it possible to suggest it to them. . . .

"You needn't fear to begin the plan in a humble way. The Christian religion began in a stable, you know; and many mighty things have sprung from very humble beginnings. Just get the idea implanted in a few folk who are really keen about it, and you will find it all happening quite simply. But you must all be keen about it, and you must go on being keen; and do be content for a while to start just this one new thing, and then stop starting other new things for a while, and give this a chance to grow.

THE IMPORTANCE OF FELLOWSHIP

"You must not look upon the New Community as an end in itself. It is really to be a means only, to help you to practise fellowship with all men. Only it is difficult at first to acquire the spirit of universal fellowship, and it will help you if you begin at first in smaller ways, which are at the same time larger and rather more difficult than the fellowship which you practise at present. I mean, it will be more difficult to have continuous fellowship with a set of people with whom you live, than it is to have it with folk who are full of a common interest, whom you only meet with occasionally for a short week at a time. The New Community fellowship will require patience and forbearance; and that will train you to be ready for the larger fellowship with all mankind. . . .

"Alone, it is impossible to help on the picture. We must work with others, and great love is needed for that, and sympathy which grows from love. Sympathy will draw out of others all kinds of unsuspected gifts—unsuspected even by themselves."

LIGHT IN THE CORNERS

"We must carry our vision of the picture into all the corners of life, in order that it may illumine them for us like a bright lamp. The light of this

lamp will make clear much that was dim to us before; and things that had seemed valueless acquire their true value under its rays. Particularly is this true where our religion is concerned—services, and doctrines, and dogmas, they are so overlaid with the dust of human stupidity that we can only discern their true original outline by holding over them this light of the vision. First, of course, we have to obtain this light; but I think I have shown you that it is not impossible, or even so very difficult, to obtain, if you will only try. By its light things will cease to be a puzzle, and life will be ever so much more clear and straightforward, both for us and for others, because we cannot illuminate our own path without illuminating also the path that others walk. . . .

THE CONSERVING OF ENERGY

"One of the things you most need to learn is to conserve your energy for good, and not to waste it over the unnecessary little frictions of daily life. Do remember you can only have a certain amount, and if you waste it over irrelevant things it won't be available for the building up of the Picture. . . .

"You must learn to expend yourselves as little as possible over the daily life. Go calmly on your way, and don't let all the little trivial things upset your balance. . . .

CONCLUSION

"I am trying to put before you this Fellowship of the Picture as a practical philosophy of life. I want you to see that it is a perfectly workable plan; and if only you would all try to discover it . . . and if you will then try to make it come true, you will soon find that I am not telling you about something impracticable, but something which will help you all, more than you can guess.

"A great responsibility lies with those who see the vision. They not only have to see it and to show it to others, they have to translate it into actual fact. . . .

". . . It is impossible for me to show you the Picture; and everyone has to see it himself in the mind of God, not only to see it once, but many, many times. As he sees it, and every seeing makes it clearer, so he has to mould himself to it, and, as far as he is able, to help others to mould themselves to it. And so, very gradually but very surely, the Fellowship of the Picture, God's Kingdom, will come into being."

My country, what you are, you are not by the grace of kings, nor by the power of your great men, nor by the wisdom of your sages, but by the lofty strength and wisdom of the homes of your people throughout the land.

—Pestalozzi

COMMUNITY ABROAD

RECREATING VILLAGE AUTONOMY IN INDIA

In ancient India the village was almost an independent tiny republic. It was ruled by a popularly chosen panchiat. (The word "panchiat" means "five.") With freedom from British rule this ancient democratic structure of local government is being revived. The following, by M. Sivaram, from an article in the *Delhi Statesman* for July 3, 1949, describes this new development.

* * *

This centuries-old tradition of village rule in India is being resurrected under the aegis of the National Government as the fountain head of democracy in the country. This rule is exercised by "gram panchayats" and "nyaya panchayats" consisting of elected representatives of the people.

History records panchayat rule in India since the pre-Christ era of Emperor Vikramaditya. The village was a self-contained autonomous unit in ancient India, but the advent of foreign rule and the resultant disintegration saw this democratic form of rule fall into decay. The autocracy of the ruling hierarchy prevented free play of the traditional democratic institutions, and village panchayats existed only in name in the few places where they survived the onslaught of political and economic slavery.

Mahatma Gandhi was the first architect of the resurrection of the time-honoured panchayat system. "Every village a self-contained autonomous republic" was Mahatmaji's ideal of Free India. Side by side with the struggle for political freedom, Gandhiji spread the gospel of the village republic. In spite of the lack of official sanction, Gandhiji went about organizing panchayats all over the country. His constructive programme became the crux of the economic policy of the Indian National Congress. All over this land of 700,000 villages, Congressmen and other social workers joined in the "crusade for the renaissance of Panchayat Raj."

Gandhiji's theory was "a power cycle from the village republic to the central government." He envisaged a uniform type of village throughout the country, with the farmer becoming his own master and then the master of the village, and thus playing his legitimate role in the administration of the country, as leader of its smallest unit.

It was not until 1937—when the Indian National Congress took charge of nine out of the eleven provinces—that the panchayats were given "life" with powers and finances. With the resignation of Congress Ministers on the outbreak of World War II the benefits of the legislative measures failed to reach the villager.

When Congress came back to power in 1940, it took up the task of revitalizing and regenerating the existing panchayats and passed new acts. In India today there are over 80,000 panchayats—including nyaya panchayats which are formed from the village panchayats. The target set for the next three to five years is 100,000. . . .

A panchayat is elected by the people of the village or groups of villages on the basis of adult franchise. The voting, formerly by mere show of hands, is now conducted by secret ballot, just as in the elections to provincial or central legislatures. The head of the panchayat is known as the "sarpanch" (president) who has a "cabinet" of seven to fifteen members, according to the strength of the panchayat.

INDIAN SOCIALISTS TURN TO GANDHI

In India two opposing movements have been trying to capture the loyalty of the villagers, who make up about 85% of the total population. These movements are communism and the followers of Gandhi. The Gandhian movement doubtless has many more adherents, but communism is better organized. The major political parties, while praising Gandhi, and while adopting some of his policies, such as elimination of caste, have in fact leaned toward the forces of power and privilege.

The Socialists are in between. The second largest party in terms of votes cast, they have almost twice the following of the communists, but a smaller representation in the government. Bitterly opposed by the communists, they are also opposed by the big money and the landlord (zamindar) class. Of late the Socialists have been explicitly rejecting Marxism and have been aligning themselves with the followers of Gandhi. The hope of India, in Gandhi's mind, lay with the small community life. Recently Wilfred Wellock wrote in the British *New Statesman and Nation*:

"The Indian Socialist Party is veering strongly in the direction of the Gandhian economy. This, of course, is based on the well-integrated, agro-industrial and largely self-sufficient village, or what Gandhi later described as 'village republics.' Centralised industry would be chiefly concerned with supplying the small-scale machinery and the power which such villages would require. The new industrial techniques thus foreshadowed have yet to be evolved, and to this task the technicians would be invited to devote themselves. The Indian Socialist's Manifesto indicates the change:

Villages will not be just agricultural communities. Rural industries and decentralised processes even of larger-scale industries may be reserved for rural artisans. . . . If the State is to function in a democratic way it is imperative that as large a number of peasants as possible be associated

with the administrative machinery. . . . The commonalty of the State is to be so organised, and sovereign power so diffused that each little community in it lives the way of life it chooses. It will mean that village panchayats (Councils) will have pivotal place in the new set-up. Above the panchayats there will be three layers of administrative bodies: regional, state and union. The panchayats . . . would be the main local agency for execution of the various Government programmes affecting the welfare of villagers.

"In a recent article in the Bulletin of the Socialist International—'The Pattern of Indian Socialism—Gandhism and Socialism'—Mr. J. Narayan, President of the I.S.P. [Indian Socialist Party], defended the Gandhian economy as 'a concrete programme of basic social revolution.' He defended three basic principles in Gandhism: its ethical basis and insistence on the higher values; its revolutionary, non-violent techniques, and its insistence on economic and political decentralisation."

Rural India needs a bias for the crafts. The village as it is cannot be idealized. It has to be industrialized to an adequate extent. If such a basis is accepted, it should not be difficult to make the starting of rural colleges and universities in a modest way, and in the context of education expansion, a working principle. There are subjects like water-canal engineering, soil improvement engineering, food processing technology, rural public administration, rural sociology in which education is required and will be of immense use to the country. Dr. Rajendra Prasad's admonition will be useful for simplification of rural education as a system to make it easy and inexpensive and in educating men for a harmonized economy in which village and town will not be enemies of each other.

—Editorial, *National Herald*, Lucknow, India, Dec. 12, 1950

The Finnish Magazine *Teho*, in its August 1951 number, has a cover picture illustrating the failure of a spirit of community. Three brothers who were quarrelsome, in dividing the family farm among them, could not agree on the use of the common well. They built three well sweeps, such as are still seen in Finland, so that each brother could operate his own. The expenditure for the three instead of one represents one cost of the absence of a spirit of brotherhood. The cover picture of the magazine is from a photograph of the three well sweeps serving the one well. The condition pictured is not typical of Finland, for these people have achieved a high degree of co-operation.

REVIEWS

The College and the Community, by Baker Brownell (New York: Harpers, 1952, 241 pages, \$3.50).

This is an important book. While most men concerned with the fate of the face-to-face community have been discussing community check sheets, community organization, and community councils, Baker Brownell has been commuting regularly between the community, where he has shared the common life, and the mountain top, where he has viewed the kingdoms of the earth and has considered the part which the intimate community has played in them. His book is a combination of first-hand acquaintance and philosophical insight.

Brownell writes, not as a statistician or as a scientist, but as a prophet; a combination of Jeremiah and Isaiah. He thunders terrific, though penetrating and qualified, denunciation of higher education as it is, after the manner of Jeremiah; and then, like Isaiah he has a vision of the time when every community shall sit under its own academic vine and fig tree, and neither shall men learn spiritual isolation any more. Among the social science fraternity there may be an inclination to brush off Brownell because he does not use the scientific technique or make quantitative statements of his findings. There is no record that Isaiah ever used a compound microscope or pushed a slide rule, yet, as the saying is, "he had something."

As a vision of the community and of its place in the human epic, the book is distinctive. Again and again it goes beyond ordinary writing in the social sciences and reaches the level of great literature. Seldom does one read a current book on any subject in which there are so many bursts of fresh insight or so many telling aphorisms. It happens that during the past month I have been catching up on this and related fields, reading book after book. It has been somewhat like traveling through a desert. In contrast, several chapters of *The College and the Community* are surprisingly refreshing.

Brownell's judgment of the college is harsh, though not unqualifiedly so. "Higher education in a sense may be an agency that gives prestige to decadence. . . . Decadence is the increasing tendency in a culture to separate feelings from their appropriate actions. . . .

"In higher education decadence is found not in students and teachers but in the academic pattern laid upon them. It is a pattern, to be sure, that is partly their own creation, but not entirely. It is laid out before them, the long routines of segregation of ends from means, of satisfactions from actions, of emotions from practice, of ideas and ideals from the behaviors

which make them real, and few dare to refuse to follow them. This segregation of ends from means is characteristic through and through of academic life. . . .

"What can the teacher do? He can reconstruct the higher educational process on the basis of significant operations and projects in the living world. He can derive the educational process from the human community and keep it there functionally and appreciatively. He can insist on the integration therein of educational instruments and means."

The chapter on "The Dangers of Literacy" reminds one of Gandhi, who said that literacy has no necessary relation to education. We read, "If everybody in Chicago should wake up tomorrow morning unable to read or write, the city would disintegrate in a few weeks. The city would be lost. Still, I think we all recoil at times from our terrible, tiring facility in reading and writing. We shudder at this age of words. We dread this world of symbols surrounding us so densely that we can see no way out. . . . The people are smothered under it, gasping for one breath of reality and truth, looking for one thing that is what it seems." "When reading and writing replace life rather than enrich it, there is danger of disaster."

The chapter on "The Artist and the Community" has fire and insight:

"The artist cannot be mainly a specialist. He dare not be a refuge from people and their commonness. He dare not escape, by virtue of special sensitivity or talent, the homely little groups in which the values of life are initiated. Above all he must belong to a group where people are related to one another, not fragmentally in terms of one or two functions, but as whole persons, for this is the human community. . . . Though we live under promiscuous pressures . . . we probably still value the integrity of life. Be he artist, engineer, student, or business man, a man usually desires it, at least as a tradition. . . . We still make pious statements in support of the integrity of life. But we do not live it. With the radical decline of the community the ideals of wholeness of life have become more and more a succession of whitened phrases. They serve as sepulchers of an integrity that no longer lives. . . .

"There is no substitute for wholeness, no alternative for the integrity of human life. It is a norm which underlies all responsible conduct, all ethical conduct, and indeed sanity itself. Nevertheless many a social scientist observes its decline with indifference."

Again he comments: "The artist, or the artistic function of our lives, is concerned with the whole impact of a thing. . . . Artistic communication . . . is an aspect of the creation of the human community, as well as a service to it. . . . We wish to believe with Emerson that the scholar is not a specialized technician, but man thinking, and that poetry is the impact and urgency of the whole person in his community. . . . I suggest that the artist orient

himself on the human community, live in one, find one, or make one, if he wishes to identify his art with significant and valued experience."

The idea of wholeness of living, in contrast to fragmented experience, runs through the book. For instance, in the chapter on "Contact and Communication," the author writes: "The problem of communication in these days is to find ways, or invent them, for communication of the whole. . . . In its own way the university is also an instrument of communication and its failures are due increasingly to the fragmental context of what that instrument communicates. The atomistic character of academic communication, and the inability to project or communicate the whole, tells heavily against higher education."

The university, Brownell says, tends to be morally neutral. While he does not say so, this is a trait borrowed from continental Europe. German scholarship was long the ideal of academic America, that same German scholarship which created the climate in which Hitler could come to power. Brownell well says: "Higher education must find a way to make the moral community once more relevant and at the same time remain loyal to the disciplines of science and the rigorous tests of facts. In this respect we cannot go back; we cannot compromise; nor can we stay where we are."

The city too, he says, tends to be morally neutral. "It breaks men into specialties and pieces, and the moral life, which is a function of human wholeness, becomes more and more difficult to achieve."

An essential of higher education, according to Brownell, is that it be brought to the human scale, where students can see life whole. "Until colleges are founded on a true community of experience, on whole persons rather than fragments, on familiar, face-to-face associations in an organic, diversified, rather fully cooperative group of human beings, the learning process will remain sterile and irresponsible. . . . Decentralization of the modern mass university is a requisite to this kind of educational integration."

What does Brownell see as the right road for higher education? His primary thesis is clearly stated: "College education, first of all, should take place within the small community. It should be participative in a group experience." It should "take place within the educational context of the student." "His education should be within the processes of normal community life and occupation." Third, it should continue through life.

When he comes to describe particularly the methods to be used to this end he is not so clear. "Probably no one sees clearly the way." "The problem is complex, subtle, difficult." The book is a collection of lectures and papers produced over a series of years. They show variations in mood and temperament and outlook, as well as in subject matter. In one chapter there is strong emphasis on the small community as the true locus of higher education, while in another chapter there is detailed description of general cultural

courses which Brownell directed at Northwestern University, with proud record of 2000 in attendance. The issue raised is clear. The remedies prescribed are not.

One gets the feeling that Brownell somewhat realizes how deep-dyed in the fabric of higher education is the pattern he criticized. It is somewhat like criticizing the human body. In view of the developments of technology and the arts of present-day life it is easy to see that the evolution of our remote ancestors took a wrong turn. In driving an auto or piloting an airplane, or in getting the utmost possibilities from a musical instrument, it is clear that our ancestors should not have given up the characteristic retained by the spiders, of having eight limbs. We could use them all. In the statement of our need we can be very definite. But as to just how we can back up in the course of evolution and add four more limbs, is not so clear. Educational tradition, though not quite so deeply rooted as our anatomy, is deeply fixed in our cultural past. To change the metaphor, as daring knight Brownell in chapter after chapter charges against the barricades of higher education, he repeatedly breaks his spear upon the hard realities of education as it is.

Yet inability to find the perfect answer is not a true measure of the book. He does point to vital defects long overlooked by educators while they were puttering with the details. One is reminded of the development of "ethyl" gasoline. Intelligent and well-trained engineers were busily redesigning engines to get rid of the 'knock' when Kettering and Moseley drew their attention to the fact that the trouble was not in the engine, but in the gasoline. It was the fuel which needed to be redesigned. Until that was done, puttering with the engine would be futile. Brownell has put his finger on why higher education "knocks." The fact that he has only hints of the answer does not invalidate the significance of his question. A question seldom is answered until it is asked. The question of how higher education can be made an integral part of vital community life has now been stated.

Arthur E. Morgan

It has often been assumed by writers on rural life that the simpler and less mechanized the farming, the greater will be the part of the family food raised on the farm. In a publication of the Columbia University Seminar on Rural Life, "Social Patterns of Farming" (1951), we find:

"Large scale of operation for family farms did not decrease the degree of reliance on the farms for goods for home consumption. In fact, increased mechanization and scale of operation resulted in an increase in the per capita consumption of home used products."

One explanation for this condition may be that family farms include southern tenant farmers which have been far behind northern family farms both in size and standards of living.

Community Development in the South: Proceedings, Section Meeting of Annual Convention of the Association of Southern Agricultural Workers, February 5, 1951, Memphis, Tenn. Distributed by Mississippi State College Agricultural Extension Service, State College, Miss.; mimeographed.

This "workshop" of twenty-nine persons consisted of representatives from land-grant institutions in Alabama, Arkansas, Georgia, Louisiana, Mississippi, North Carolina and Tennessee. Reports were also received from the other southern states. Charles A. Sheffield and E. J. Niederfrank of the U.S. Department of Agriculture Extension Service also were present.

The aim of the workshop was to make clear what is being done in the South in the field of community development under the auspices of the land-grant colleges, and to suggest fields of activity and of research. This is perhaps as good a statement as is available of extension service activities in the South in the field of community development.

The reports indicate wide differences of activities in the several states. For instance, in Alabama the work described was almost entirely in the area of farm improvement, the subjects being insect control, pasture improvement, poultry production, land reclamation, dairy programs, special crops, and livestock programs, along with youth programs and leadership training. In contrast, in Arkansas the fields of activity mentioned are: for individuals, wise use of leisure, through hobbies, personality development, sports and cultural pursuits; for families, "the philosophy that families that play together stay together, and the over-all development of family solidarity"; for the community as a whole the aim has been to develop community centers, playgrounds, church and school improvements, and beautification. The program for Georgia shows a wide and well-proportioned spread of interests.

It would appear that extension work in these states deals with activities rather than with research. We read in the report, "Five states reported on current research in the field of community. These reports show that currently there is relatively little research activity in this field"; and again, "The statements of the research sociologists reveal no general agreement as to the basic problems which need to be studied. Only about 2% of the studies are directed to community interaction and the basic attitudes and values which underlie motivation and behavior in community situations. It is estimated that an equally small percentage of attention is given to evaluation, or measuring the effectiveness of the vast amount of work being done under the slogan of community organization and development." "The list of needed research is heavily weighted on the side of techniques, and applications to practice. Only a few calls concern theoretical orientation and objectives."

Two encouraging facts stand out in the report: first, recognition is growing of the significance of the community; and second, there is a wholesome attitude of inquiry concerning methods and aims.

Family, Community and Mental Health: Profiles of Community Action (Austin, Texas: The Hogg Foundation, 1950, 64 pages, 50¢).

With funds supplied by the Woman's Foundation of New York, the Hogg Foundation stimulated self-study of a number of Texas communities, supplying consultants where they were desired. This bulletin outlines the results of this program. The style is popular, and the bulletin is prepared for the general public as well as for professional workers. The range of the report can be seen from the subject headings:

"Stimulation toward leadership comes from many sources." "Leaders are many—not few." "Leaders are not community constants, but community variables"; "Personal adjustment of leaders is important"; "Cooperation is the word for community action"; "Team work is where you find it"; "Choose problems worth their salt"; "Coordinating groups have specific don't's and do's"; "Useful techniques Texas communities have used"; etc., etc.

The bulletin is useful for understanding methods and the general climate of community organization work.

THE MILLS OF THE GODS

A study reported in *Rural Sociology* for March, 1950, indicates that in a large number of "open country" areas in 20 counties in Missouri, one fourth of all dwellings are unoccupied, though most of the empty ones were in fairly good condition.

The pattern of separate farms which was fixed for the United States by pioneer settlement, and especially by the national homestead act, seemed for the better part of a century to have changed the agricultural habits of a substantial segment of the human race. Yet, man is a community animal, and slowly but steadily the pattern of isolated dwellings shrinks or fades.

The writer can recall his impressions, during travels among midwestern farms half a century ago, of the frequent tragic bitterness of farm wives over their isolation. It was this pressure from the wives, as well as desire for better schooling for the children, which chiefly led well-to-do farmers to rent their farms and go to the towns or cities. Thus in America the flight from the farm was not primarily the result of economic need, but more often economic surplus made such movement possible.

Today isolation is ameliorated by automobile, telephone, daily mail delivery and radio. Yet the underlying fact remains—men are community creatures and will continue to seek community. In overcoming the mistaken sociology of the homestead act, "though the mills of God grind slowly," they do not rest in their rejection of an unnatural pattern of living. It may be well to take this fact into account in our planning.

Old-time handicrafts, which have been so assiduously promoted by people interested in rural life, have a hard time as a source of livelihood. For many years the Southern Mountain Handicraft Guild encouraged them, making it a standard that no mechanical power or modern technology be used in their production. Then, in 1934 the Southern Highlanders, a cooperative of handicraft producing centers, undertook to supplement these efforts. Sales centers were opened at Rockefeller Center in New York City, and at Norris Dam in Tennessee.

In an effort to develop a dependable source of supply great difficulty was encountered in getting dependable supply of uniform quality. At best craft-work production proved to be marginal work for people of low income. With increasing employment and higher wages handicraft workers went to other fields.

The difficulty now is not to get sale for goods at anything like the old prices, but to find goods to sell. Recently when we visited the Southern Mountain Handicraft sales center at Rockefeller Center, we found perhaps 90% of the goods on sale were factory products. The industrial revolution is ruthlessly eliminating all but the last vestiges of pre-industrial craftsmanship. One sees the same process as ruthlessly at work in India, though two or three generations behind. Craftsmanship as a cultural expression still has great and possibly increasing value.

CORRESPONDENCE, *continued from p. 34.*

ownership and responsibility among employees and members of the community as widely as is possible in view of the requirements of the business. Then, as the owners grow old there will be young blood trained to continue. This is a process commonly requiring years. It will most probably result when the legal owners see themselves, not as sole owners of the business, but as trustees of an undertaking which has been built by the combined efforts of legal owners, employees and community.

Where that sense of trusteeship is strong, the wolves and sharks of the promotion field will be relatively harmless. The owner of a fairly large, independent manufacturing business has told me of how the promoters have come to him, first offering handsome profits if he should sell, and then

threatening him with disaster if he should refuse. He considered himself as trustee for all those employees and associates who together had built the business, and always refused such requests or demands.

Nothing less than a sense of social and community responsibility will save much small industry from being devoured by large business through the medium of industrial promoters.

I recommend the documentary film of the TinTop project in Texas prepared by the Drama Department of Baylor University. It is an extraordinarily well done piece of work on a small community project carried on by the Drama Department, and I think would be an inspiration to study groups in little places.

It is a 16 mm. sound film and takes

about half an hour. I believe the charge is \$5 for rental and \$75 for purchase. It will be worth your seeing. I think you might perhaps wish to produce a documentary film somewhat like this for use in your own region.—Baker Brownell, Northwestern University.

Community Service would be glad to hear of other similar projects for

making films on community action.

Once again I am indebted to your fine community service program for the copy of *Mutual Aid* by Kropotkin [pamphlet edition sent to members of Community Service, Inc.]—Grant M. Stoltzfus, Editor, *The Mennonite Community*, Scottdale, Pa.

MEETINGS AND CONFERENCES

March 22. Annual meeting, Rural Life Assn., Earlham College, Richmond, Ind. Topics include "Conserving the Soil, the Family and the Community," "Religion and Rural Life"; leaders Wm. Biddle, Earlham College; Ernest Mills, Cambridge City, Ind., farmer and chairman of RLA, Roy Joe Stuckey, manager, Wilmington College farm, and others.

April 17-18. Fifth Annual Adult Education Conference, Indiana University, sponsored by Community Services in Adult Education, and Ind. State Assn. for Adult Ed. "Individual and Group Relationships in Community Betterment," special attention to women's church, business and agricultural groups. For information write Robert Schwarz, 1804 E. 10th St., Bloomington, Ind.

April 17-18. Rural life meeting, Defiance College, Defiance, O., sponsored by the College and the Rural Life Assn. Leaders include C. T. Habegger, Berne, Ind., manufacturer; E. L. Kirkpatrick, Marietta College sociologist; Carl Hutchinson, Ohio Farm Bureau.

April 18-19. Am. Academy of Political and Social Science, Benjamin Franklin Hotel, Philadelphia, Pa.

April 25-27. Am. Inst. of Planners, Hotel Lord Baltimore, Baltimore, Md.

April 28-29. Annual conference on adult education, Adul. Bur. of N.Y. St. Ed. Dept., Statler Hotel, Buffalo. For information write R. J. Pulling, 23 S. Pearl St., Albany, N.Y.

April 30-May 1. Annual meeting, Mich. Assn. for Adult Ed. Followed by second annual Community-Wide Conference for Adult Education, Michigan St. Coll., May 1-2.

May 24-29. Natl. Conf. of Social Work, Chicago.

June 5-14. Recreation Course, John C. Campbell Folk School, Brasstown, N.C. Carv-

ing, folk singing and dancing, puppetry, etc. Organized on family life plan. Handicraft course follows, June 16-28.

June 15-18. Assn. of State Planning and Development Agencies, Minneapolis, Minn.

June 22-July 18. Natl. Training Laboratory in Group Development, Sixth Summer Session, Gould Academy, Bethel, Maine. For information write N.T.L. G.D., 1201-16th St. N.W., Washington 6, D.C.

June 25-28. Eighth Annual Inst. of Community Leadership, New York State Citizens' Council, Cazenovia, N.Y. For information write Council at 613 E. Genesee St., Syracuse.

June 30-July 4. Natl. Ed. Assn. annual meeting, Detroit, Mich.

July 6-12. Workshop on "Advanced Training for Community Leaders," Indiana University, sponsored by Community Services in Adult Education, 1804 E. 10th St., Bloomington, Ind.

July 13-24. International Summer Seminar on Problems and Methods of TECHNICAL ASSISTANCE IN COMMUNITY DEVELOPMENT, Wageningen, Holland. Sponsored by Dept. of Social Anthropology, Wageningen Agricultural University, and Community Development Projects, Ltd. (110c Banbury Road, Oxford, England—make application to this office). Seminar to be conducted in English. Leaders include Norman J. Hart, exec. dir., Comm. Devt. Projects; Dr. Chas. A. P. Takes, Planning Sociologist, North East Polder Devt. Project; Dr. J. G. Peristiany, Dept. of Social Anthropology, Oxford; and others from New Zealand, Indonesia, Israel, etc. Lectures and discussions on economic and educational aspects of community development, in "developed" and "under-developed" countries, in Holland, India, Africa, the Middle East, South America;

land reform, tours to the Polder Project and the Hoge Veluwe National Park. Cost \$15; preference given to senior undergraduates and to postgraduates in relevant studies, specialists, administrators, etc.

Aug. 1. Experimental Group in the Danish Folk School Movement leaves for ten-month study of Danish community life, folk schools, social institutions, cooperatives, etc. For youth leaders, teachers, students, etc. Affiliated with the Lisle Fellowship; recognized by Fulbright Committee, G.I. bill; subsidized by Danish Ministry of Education. Cost \$950. Apply to Aage Rosendahl Nielsen, 278 Farmington Ave., Hartford 5, Conn.

Aug. 30-Sept. 1. Annual meeting, Rural Sociological Society, Pennsylvania State College, State College, Pa. Joint sessions with Am. Socioolgical Society, Atlantic City, N.J., Sept. 3-5.

Aug. 31-Sept. 3. Natl. Council on Family Relations, Rutgers University, New Brunswick, N.J.

Sept. 29-Oct. Natl. Recreation Congress, Seattle, Wash.

Oct. 5-8. Am. Society of Planning Officials, Copley-Plaza Hotel, Boston.

Oct. 20-23. Annual conference, Adult Education Assn., Mich. State College, East Lansing, Mich.

Oct. 20-24. Am. Public Health Assn., Cleveland, Ohio.

Dec. 14-19. Sixth International Conference of Social Work, Madras, India. Theme: "The Role of Social Service in Raising the Standard of Living." For information about low-cost group travel plans write Joe R. Hoffer, 22 W. Gay St., Columbus 15, O. Mr. Hoffer is Secretary-General of the Conference.

COMMUNITY SERVICE, INC., ANNUAL MEETING AND

Ninth Annual Conference on the Small Community Integrity and Freedom in Small Communities

Yellow Springs, Ohio, June 17-18, 1952

The ninth small community conference and the annual meeting of Community Service, Inc., will be held June 17-18 in Yellow Springs, to discuss the topic of achieving and preserving community freedom and integrity. The chief speaker will be Claire Bishop, author of *All Things Common*, a study of the new "communities of work"—industrial, agricultural, and professional—in western Europe. This European movement has been especially remarkable in that it has united people of varying religions and ideologies in a harmony that allows freedom and respect for the integrity of both individual and community.

Other leaders will share in the discussion of lessons to be learned from such developments as the communities of work, both abroad and in our own continent.

At the close of this conference the recently formed Federation of International Communities will hold its annual meeting. Among leaders invited are Eberhard Arnold of the Community of Brothers, Paraguay, Henrik Infield and Edward Norman of Group Farming Research, Clarence Jordan of Koinonia Community, Georgia, and Aage Rosendahl Nielsen, of the Experimental Group in the Danish Folk School Movement.

Further details on both meetings may be secured from

COMMUNITY SERVICE, INC., *Yellow Springs, Ohio*

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